7: Joest--61 [8] E-5 (no date) 1882 Formosan Aborigines
116, 554, 581, 721, 727 Chin-hoan

The natives' favorite way of killing an enemy is to lie in ambush... near one of the enemy's villages and wait for someone, man, woman, or child, to pass; then they shoot an arrow at the victim's back and cut off his head. Then they put the enemy's head in the bag and return home in triumph. A headhunter is received with great honors; a banquet and drinking bout is held and he is popular with the girls, who will not turn him down if he proposes marriage.

11: Haguenauer--36 [3] T-3 (no date) 1929 Formosan Aborigines
116, 286, 304, 554, 581 Atayal

The Tayal woman prides herself on her knowledge of weaving, for it is only when she is a past mistress in the art that she can be tattooed on her cheeks and around her lips with the marks which will attract the young men to her.

19: Guérin and Bernard--561 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 581, 736

You see few men who are crippled; they could never hope to marry.

20: Alvarez--258 [2]
116, 577, 581, 586, 837

(no date) 1927

Formosan Aborigines

"They are not strict moralists, though libertinage is severely punished in accordance with the laws established for it. Matrimony seems to be regarded as a transcendental act in the life of man. Among the Tsalisen, however, the man leaves the hut of his wife in case she has failed to become mother. By this, the marriage is regarded as dissolved, and both are free and can marry again."

22: Wiedfeldt--20 F-5 (1913) 1914 Formosan Aborigines
116, 581 Atayal

In accordance with its character of an indispensable economic partnership, marriage among the Atayals is a universally recognized arrangement designed for permanence.

22: Wiedfeldt--21 F-5 (1913) 1914 Formosan Aborigines
581 Atayal

"The main purpose of marriage is the begetting and rearing of children." This precept...holds good among the Atayals, for whose economic existence this is also necessary.

22: Wiedfeldt--43-44 F-5 (1913) 1914 Formosan Aborigines
116, 421, 581, 584 Atayal

In the field of marriage law... [44] the Atayals clearly recognize the idea of monogamy, which is generally practised. They are acquainted with the idea of betrothal, which they accomplish by means of making a payment on the price of the bride. The betrothal may be dissolved by paying it back. Marriage itself is minutely, one might say, exhaustively regulated as to the terms under which it may be made and unmade. It is not unsuitably connected with the only form of contract that they know of, that of cash purchase. Married couples live, so to speak, with separate property rights, for each one retains the property which he or she has brought to the marriage, and ultimately takes them along to the grave. Anything that is acquired during their married life, such as provisions, belongs to both persons equally, and is left to the survivor.

22: Wiedfeldt--45-46 F-5 (1913) 1914 Formosan Aborigines
116, 581, 594 Atayal

The economic life of the Atayals is concerned with caring for the existence of the individual. Their legal life concerns itself with the delimitation and regulation of the relations between two peoples or clans. Their social institutions seek to unite several individuals for definite purposes. It is clear from the start that in this difficult field of human organization, Atayal life is less developed in respect to the nature, duties, and composition of these overlapping institutions than it is in the other two. Their most important social institutions is the family, which is founded on the basis of strict monogamy. It has its roots in the economic sphere, and, as we have already shown, it makes possible the economic existence of the Atayal tribes. It [46] extends to the higher social development, provides for the continuation and marriage of the sexes, and is the only thing that preserves and carries on the degree of civilization which they have attained. In contrast to our social conditions, the higher social institutions do not concern themselves with this last task at all, but merely foster tribal tradition and the unity of the tribe and the clans through their festivals, which the family as such does not have anything to do with, purely because of a division of responsibilities.

34: Del Re--28-29 U-4 (no date) No Date Formosan Aborigines
116, 581, 585, 833 Yami

"In accordance with the parents' wishes, or because the girl wants to postpone the marriage, it sometimes happens that the union is not immediately consummated. The validity of a marriage does not appear to be affected by its actual consummation. This seems to have also been the case with other tribes since the author of Forsaken Formosa, writing obviously from direct knowledge of these Western savages in the middle of the XVIIIth [29] century, observes concerning this custom, that the savages apply in the fullest sense the dictum 'nuptias non concubitus sed consensus facit.' The essential requirement for a marriage, at least among the Yami, seems to be a proper fulfilment of the terms of the ritual courtship known as 'remembering.' "

39: Wiedfeldt--10-11 F-3 (1913) 1917 Formosan Aborigines
116, 241, 581, 805, 822 Atayal

The concept of time... is not strange to the Atayals, although they also lack a system of measuring time. They have no word or idea for month or for day. They only have two designations for hot time and cool time. Some tribes have words for sunrise, the zenith of the sun, and sunset, but as far as I have been able to ascertain they have no word for midnight. [11] For their practical needs they make use of other means. The length of time that it is possible to plant a field is given in the terms of the number of harvests obtained from the field. Since none of them know how old they are, marriageability is indicated by tattooing. When I asked if one could give his age according to the number of harvests, there being only one harvest a year, I was always told... that one could only obtain three harvests from one field, and that their people had experienced many more harvests. In summoning their clan and tribal assemblies, as well as in negotiations with the Japanese, the day is fixed according to the number of times they would normally sleep up to that time, and by the nodes in a bamboo staff, or the Japanese indicate the time by the knots in a string. According to the Japanese, it is not unusual for an Atayal to turn up a day early, because, for example, he slept twice in one day when he was hunting, and hence had counted two knots. Harvest time is easily recognized by the ripening of the fruit. The time to plant millet is determined according to the time when the Formosa maple has young red shoots...Rice is planted when the tse-tung-non, a tree of average size, is covered with white blossoms.